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of the New Testament would be inexplicable but for the history and institutions of the Old. As a fact children are delighted with it. My observation, and the testimony which I receive from others lead me to believe that the Old Testament is quite as popular with childhood as the New. The only way to neutralize the modern infidelity which sneers at Old Testament history and exaggerates its "cruelties and barbarisms" is to make our young people thoroughly familiar with it, that they may know for themselves how false the charges are which are made against it. I do not distinguish between the Old Testament and the New. Paul said concerning the former that it was "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Believing that nothing is higher, more practical, or better for man than that he should be a man of God, and that he be thoroughly furnished unto all good works, I believe in the Old Testament as a text-book for use in the pulpit, the Sunday School, the family, and the closet of devotion, because it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and because it accomplishes the ends which I deem highest and best in human character and life.

J. H. VINCENT,
New Haven, Conn.

SHOULD THE OLD TESTAMENT RECEIVE AS MUCH ATTENTION IN THE SUNDAY SCHOOL AS THE NEW?

This question presupposes that it is not a debatable point that the Old Testament should at all be the basis of Sunday School instruction, but asks merely whether this should be the case to the same extent as is done in regard to the New. It is (*sit venia verbo*) a question not of quality, but of quantity. In order to answer it, two things must be considered, namely, first, What does the Old Testament offer of the truths unto salvation; and, secondly, How does it offer these; is it in a way that they can be brought close to the heart and soul of a child? The problem involves both the matter and the manner of pre-Christian revelation.

As far as the matter is concerned we must remember that the Old Testament differs from the New, not in kind, but only in degree. They are the two sides of the one revelation of God given to mankind, to lead them to light and life; in both there is the one covenant of grace and faith, according to which the sinner is acceptable and pardoned, if he has faith and confidence in God's promises and providen-

tial guidance. Justification by faith is the cardinal doctrine of the Old Testament dispensation as it is of the New, as this is seen especially in Paul's argumentation in Romans and Ephesians. The principle of righteousness on the basis of an obedience to the law did not exist in the Old Testament, as might seem to be the case from the false view of the New Testament Pharisees. Abraham and all who lived under the Abrahamic covenant were justified by faith, and the law was given only to make this principle a living one in the national form of the theocracy. The central doctrines of the covenant of grace were in force before Christ as well as after, although in their fulness and depth they were not yet revealed as they are in the New Testament. But in germ they are all contained in the revelation and life of the Old Covenant; a fact that is acknowledged by Christ in placing himself in such a close relationship to the whole development of the kingdom of God before his time. True these central truths were still bound up in the national and local limits of one chosen people, and under the outward direction of a ceremonial law; but they were the potent agents in the Old Testament spiritual life as in the New. As St. Augustine says, "The New Testament lies concealed in the Old, the Old lies revealed in the New." As far as the matter is concerned, we find as much in the Old suitable for young minds as in the New. For the dogmatician and theologian this is not the case. But for those who cannot be expected to learn more than the great and cardinal truths of pardon and salvation through the mercy of God, the Old Testament is fully as fruitful as the New.

The same we must say of the manner of the Old Testament revelation. Seneca declares correctly that the teaching by precept is long, but by example is "*breve et efficax*." Children and youths are not able to comprehend abstract theological statements of the greatness of revelation; but when they see these truths, those of sin, penitence, repentance, pardon, trust, faith in God, in the lives and deportments of men, they can grasp and understand what these ideas mean. For this purpose the Old Testament is an excellent basis of instruction. Israel itself was in training to be educated toward "the fulness of time;" the guidance of God through a legal theocracy was to be "a schoolmaster unto Christ" (Gal. III., 19). Accordingly the history of this people and the documentary records of this history portray the educational process chiefly in the form of historical narrative, and in a way suitable for individuals who are going through a similar educational process towards a higher and deeper conception of Christian truths. The examples of faith even, *e. g.*, in the lives of an Abraham and David will furnish a clearer idea to young minds than a theoretic

statement of the great truth in Paul's Epistles will. Of course, the New Testament also furnishes excellent living examples of Christian truths, but the Old Testament does so at least to an equal degree, if not more. And for this reason I am of the opinion that the Old Testament is fully entitled to the same attention in the Sunday School that the New receives.

GEORGE H. SCHODDE,
Columbus, Ohio.

DIFFERENT SELECTIONS.

I do not think the Old Testament should receive any attention in our Sunday Schools except as related to the New Testament. Many of the lessons selected the last year, were, in my judgment, unsuited to the wants of Sunday School scholars. I believe the purpose of our Sunday Schools to be not to teach history, or language, or the religion of the Jews, but the religion of Christ. I would not discard the Old Testament, but I would make such selections from it, as point to the person and work of Christ. It is easy to criticise, but I do not think, good as the International System is, that it is nearly as good as it ought to be. Unless there is more of unity in the selections in the future, I do not believe all our churches will approve the uniform lessons.

EDWARD F. WILLIAMS,
Chicago.

SEVEN THESES.

Within the limited space assigned to the discussion of the question respecting "the use of the Old Testament in Sunday Schools" I may perhaps express my views to best purpose by presenting a short series of theses, without either elaborating them or supporting them by argument.

1. The point of view from which the question is to be considered, and from which alone an answer just to both Testaments can be given, is the person of Jesus Christ, the incarnate Son of God, who fulfills, certifies and illumines the truth of the pre-Christian volume, being Himself the final revelation of God and man, and the only real redemption from sin and death.

2. The canonical books of the pre-Christian volume are related to the pre-Christian economy of divine revelation and redemption, or to the divine-human history of the covenant people, as the books of the Christian volume are related to the Christian economy, that is, to the personal history of Jesus Christ and to the kingdom of God con-